Here begynneth a lytell ſhorte treatyſe
of hym that tellyth howe there
mayſters aſſembled togyder euerychone of
them other what thynge they myghte beſt ſpede
of that myghte plefe god/and there moofte pro
fytable to the people. And all they there accor
ded to ſpede of tribulacyon.

The firſte mayſter ſayde/yf ony thynge
had be better to man lyuynge in thys
worlde than/ tribulacyon/ god wolde haue
yeue it to his ſone. But for he ſaw well there
was noo thynge better than it/therfore he
gaue to hym/ and made hym to ſuffre moofte
tribulacyon in thys wretched worlde/ more
than dide euer ony man/or euer ſhall

The ſeconde mayſter ſayde that yf there were
ony man in thys worlde that myghte be with
oute ſpotte of ſynne/as oure lorde Jhū criſte
was/ And myghte lyue here .xxx. yeres and
it were poſſible wythoute mete or drynke.
And alſo were foo deuoute in prayers that he
myghte ſpeke with angels in the ayre as dy
de mary magdeleyne/ yet myghte not deſerue

the in that lyfe so good medelas a man desyr
neth in suffrynge a lytill tribulacyon/
¶ The thyrde maystir sayde that yf so were
that ye power of god & all the halowes of heuen
prayed all for so man/ yet shuld they not ge
tebym so muche mede ne so grete as he shuld
gete hymselfe by meknesse in suffrynge a lytill
tribulacyon/ ¶ The fourthe maystir sayde
we worshippe the crosse for oure lorde
Jhū crist hyng there vpon bodely/ but I saye
were shuld rather/ and by more ryghte and
reson haue in mynde the tribulacyon that he
suffred there vpon for oure giltis & oure tres
pase/ ¶ The fifth maystir sayde I had leuer
be of myght & strengthe & of power to suffre
the leest payne of tribulacyon that oure lorde
Jhū cryste suffred here in erthe with meke/
nesse in herte/ than the mede or the reward of
all worldly goodes/ For as sayncte petir seyth
that none is worthy to haue tribulacyon
but thoo that desyren it with clene herte/ and
without enuye/ For tribulacyon quen
chyth synne/ And it leneth a man to knowe
ye pryuytees of god And tribulacyon maketh
a man to knowe hymselfe & his euen cristen/

and multiplieth vertues in a man/ & pourcyth
him/ and cleanseth hym right as fyre doeth
golde/ And what may that helpe hym
sofferith tribulacyon/ god is wythin hym
& kepyth that hym charge with hym of tribula
cyon/ and tribulacyon wyth ayen the tyme ꝑ
was lost/ & holdeth a man in ꝑ waye of ryght
wisnes/ And of all pestys that god yeueth
vnto man/ tribulacyon is ꝑ mooste worthy
yefte/ also it is tresoure to ꝑ whiche noo man
maye make comparison/ & tribulacyon Joy
neth a mannys soule vnto god ¶ Nowe
asketh the .ij. mayster why we suffre tribula
cyon wyth soo euyll wylle/ and thus it is an
swered & seyde/ for .iij. thynges/ The fyrst
is for we haue litill loue to our lord Jhū crist
The .ij. is for we thinke litill of the grete me
de that god will yeue vs therfore/ & of the
grete mede/ & profyte that comyth therof
The .iij. is that we thynke fulle lytill or
nought of the bytter peynes and ꝑ grete pas
syon that our lorde Jhesu criste suffered for
vs in redemcyon of oure synnes/ and to bryn
ge vs to his blysse/ that neuer shall haue ende
Amen

Scient homo quantus sit infirmitas
Sciū sanctorum sine infirmitate
Diuina Soluisset/ Quare/ Quia infir
mitas corporis est vie sanitas/ Quod aplꝰ
cōfortans ait/ Cum infirmor tunc fortior sū
et potens/ Quomodo/ Quia Infirmitas cor
poris extinccio est libidinis/ destruccio Vani
tatis effugacio curiositatis adnichilacio mū
di ꝛ inanis glorie euacuacio/ Superbie exter
minacio/ Invidie expulsio/ Adquisicio gra
cie Virtutis diuine/ Dño dicente ad apostolū
paulum/ Suficit tibi paule gracia mea. Nam
Virtus i Infirmitate perficitur/ Quod dictum
bene intligens aplus ex maximo cordis gau
dio dixit/ Libenter in Infirmitatibꝫ meis
gloriabor/ Valde ergo consideranda est Infir
mitas que in nobis peccatorū flāmas extin
guit/ et Jhū cristi adquirit Infirmitas i nobis
culpam purgat ꝛ coronaꝫ nobis parat/ O
infirmitas quā amabilis es. et nobis Vtilis
Nunquam sine te ambulem/ nunquā sine te
sedeam/ nunquam sine te in hac Vita fugiente
Viuam/ Quare Quia Infirmitas corporis i
purgacio/ ꝛ vie sanctificacio/ Infirmitas cor
poris i nobis euidens diuini amoris iudiciū

et castigacõnis sue signum/ ipso domino testante qui ait/ Quos amo. flagello & castigo. Certe si velim9 ab eo amari debem9 ab eo desiderare flagellari. Quia si ab eo nõ fuerim9 flagellati. nõ poterim9 ab eo vrcipi/ Scriptura éste que ait/ Flagellat omnẽ filiũ quẽ vrcipit. Cõstat ergo q illũ quẽ nõ flagellat nõ vrcipit. Vnde de illis quos hic nõ flagellat/ dicit p ypheta. Dimisi eos secũdũz desideria cordis eorũ. Necessariũ ẽ ergo nobis flagellũ desiderare/ si ab eo flagellam̃ absqz dubio ab eo vrcipiemur Pacienter ẽ ergo tollerãda infirmitas corporis que ẽ pparacio salutis. Igitur cũ gra rũ accõne ẽ suscipiẽda/ cũ cordis leticia ẽ tollerãda/ Infirmitas enĩ corporis generat odiũ mũdi & parit amorẽ dei/ Cogit nos Vitã presentem tanquaz erumpnosaz peregrinacõnem & exiliũ odio habere & Vitã habere eternam desiderant cõcupiscere/ Sed homines miseri & mũdo dediti si iam̃ sẽper in hac Vita Viuere potuissent nunquaz Vitam̃ alteram̃ habere Voluissent. Iuxta Valde est dolendũ & flendo dicendũ quod nõ nulli statũ cũ deo flagellantur ei9 salutiferum flagellũ ab eis auferre nituntur Moy Vasa Vitrea querũt Veniam̃ consulunt vtrum

mori an viuere debeant/ Heu heu/tales & hu/
iusmodi per illum pessimum regem Ochoziaz
designantur/qui in libro regum. quarto. cum
egrotasset misit nuncios dicens/ Ite consulite
Belzebub deum accharon vtrum moriar/an
viuam/ quibus nunciis Helias propheta do
mino iubente occurrens ait/ Dicite domino
eo Hestro/ Nunquid deus non est in Israel
quia misisti ad deum accharon vt consuleres
eum/ Propterea hec dicit dns/ De lecto tuo
non consurges/sed morieris & ita factum est
iuxta verbum domini. Similimodo mortu
pssimâ morientur qui suum accharon qui vi
nam interpretatur & flagellum domini a se
expellere conatur/& ita dei ordinationê resistût
quando eius salubre flagellum sustinere re
nuunt/ Nescientes dei & insipientes/ quod de
us electos suos hic flagellat vt eos probet et
purget. mundet & sanctificet vt postmodum
eos coronet & glorificet qui est super omnia de
us benedictus in secula. Ꝑ M & M.
Aue et gaude maria mater dei regia celi. dñs
mundi Imperatrix inferni. ¶ Prologꝰ.
¶ Here sueth a prologue Ꝑpõ ỹ yn profitable
et vnnecessaire of tribulacons.

Da nobis dñe auxiliū de tribulacione. ¶ Lorde god graunte vs helpe of tribulacion ¶ To yͤ soule yͤ arte disttroubled & tepid To yͤ is purposid yͤ yͤ shuldiste lerne wherof tribulacons sernen/ & not oonly that thou shuldiste suffre hem paciently & gladly/ and comforte the Inwardly of that thou arte discomfortyd/ For seneca seythe. ¶ Non est ita magna consolacio sicut illa que ex desolacione extrahitur. ¶ Here is none soo grete comforte. as is that that is drawen oute of discōforte/ Whiche comforte maye no man haue/ but he kinowe fuste the frute of tribulacyon/ that is to seye/ ¶ But he kinowe holy god sendith tribulacons/ and ordeyneth hem to yͤ prouffite of the sufferers/ But yf soo be that rebellis of frowardenesse wythstonde the ordenaūce of god Therfore they that kinowe her defaultes on that oo partye. and the prouffites of tribulacon on that other partie. aslien to be holpe in tribulacion/ and not tribulacon to be putte awaye from hem/ For if they aslien putting awaye therof/ they aslien ayens hemself/ As seynte poule dide, whiche aslied thries the pryckynge

of his flesshe to be some aboupe/ To whom god
answered thus. ij. ad Corinthios. xij Sufficit
tibi gracia mea. My grace suffyceth to the
Many profyttes there ben of tribulacõn/
But of. xij. I purpose to speke in speciall
whiche who so will wyth good diligence. re
de/ or hew hem maye lyghtly by godds
grace savour hem For right as mete
unpll chewed is unpll to defye. right soo meely
gently teching of holy writte rede . or harde
prouffiteth. litill or nought
¶ De prima Utilitate tribulacionis. Ca: j.
The firste prouffite of tribula
cõn is Understonde þ is a treble
socoure or helpe sente fro god to
deliuer the soule fro the hand of
his enempes. Whiche enemies
ben thise. Prime suggestions of the fende that
cruell enempe/ false Joyes and rychesse of the
worlde. that diseymable enempe. Unclene lust
tis of the flesshe that homly enempe. These em
mpes slayn the soule in so moche the more pe
riously that thei disceyuen it with false feyned
frendshippe so priuely. The whiche they figured
by Joab ij. regum. xx. That feyned him fam

re to Amase holdyng hym by the chynne as he wolde haue kissed hym. and soo wyth his swerde in that other hande prively slewe hym Wpon thys seith saynt gregory/ yf ony fortune is to be dredde. mochemore is to be dredde prosperite than aduersite/ as shewith openly And note well that god ordeyneth all thyngys in tribulacõn to the delyuerannce of his seruaũte. as he behotyth by the prophete dauid seyng thus. ¶ Cum ipso sum in tribulacione eripiam eum & glorificabo eum. ¶ I am wyth hym in tribulacõn I shall deliuer hym of tribulacõn & I shal glorifie hym for tribulacõn. For as moche thenne as god is wyth vs in tribulacõn we sholde suffre it pacyẽtly & gladly/ for ꝯ more ꝯ tribulacõn greuyth ꝯ mo re nerer god nygheth to ꝯ/ As the prophete seyth ¶ Iuxta ẽ dñs hijs qui tribulato sũt corde & hũiles spũ saluabit ¶ Oure lorde god is faste by to hem that ben in tribulacõn of hert. and he shal saue hem that ben meke of spirite/ Therfore if ꝯ payne of tribulacõn maketh the heuy & greuyth the/ The myghte and the mercy of god thy sauyour that is wyth the in tribulacõn shulde Inwardly comforte the:

hym in to the nexte couent where he was wont
chid tille aboute mydde nyghte/ And there
by the wyll of god he reuened .& badde his ser-
uaūte prynely alle other slepyng here hym a
yen and so he dide/ And whan he was brouzte
ayen thyder soo feble that he myghte not ston
de/ but sittynge by he seyde thus/ Where be ye
euyll spiritis wyked fendys/ Loo I am here
by the myghte of god redy to wythstonde all
youre malyce/ And aftir thyse & many other
wonderfull temptacōns/ oure lorde appered
to hym in a wonderful lyghte and comfortable
To whom holy sayntē autony seyde/ O lorde
Jhesu where hast thou ben soo longe from me
in tribulacōn/ And oure lord answerid & seyde
here with the beholdyng thy fyghtynge/ redy
to reward to the aftir thy victory as I am
wonte to doo for my chosen chyldrē/ For wyte
thou well that comforte owyth not to come
tyll that a place be arayed therto by tribulacy
on/ Also we rede of Sare ỳ doughter of
Raguel .Thobie.iij.

Hoc autem aperitum habet omnis
qui uolit ꝑ quia Vita eius si in

temptacione fuerit coronabitur. Si aũt in tri
bulacione fuerit liberabitur / Et si in correp
cione fuerit ad miam tuam peruenire licebit.
Non enim delectaris in pdicionibus nostris
quia post tẽpestatẽ tranquillũ facis/ & post la
crimaciones & fletum exultacionẽ infundis.
¶ Euen man that worshippeth ꝑ god hath
this sorcerteyne/ ꝑ yf his lyfe be here in temp/
tacion/ he shall be crowned/ And yf he be in tri
bulacion/ he shall be delyuered / And yf he be in
chastisinge It shall be leefull to come to thy
mercy. Thou al ꝓghtes not in oure perisshin
gess / For after tempestys thou makest tran/
quillytee/ And after teeris & weppynge ꝑ sen
deste gladnesse/ as the prophete seythe.
¶ Secũduz multitudinẽ dolorũ meorũ con
solaciones tue letificauerunt aiam meam.
¶ After the multitude of my sowdes in my
here thy comfortes haue glad my soule/ This
cõforte of one houre ouerpassyth the sowdes
of tribulacyon of many yeres/ For god that
cometh for to helpe and comforte after tribu/
lacyon shall abide wyth ꝑ gladynge thi soule
And perauẽture if thou playnest ꝑ that thou
taryeste ouerlonge abidinge his comforte.

ne soudeyne & vnwar disease or plage
with a grete drede ouercome.

¶ Ipsa velocitas dei desiderantē & amanti tarditas videtur ¶ The swyftnesse of god to a desyryng and a louynge soule semeth longe tarryeng/ Or thus a thynge that is moche coueyted semeth grete tarryeng to a louyng soule/ theise of thise toforsayde maye be concluded that a soule discomforted in trybulacōn oweth not to holde hymselfe ouercome of his enemyes/ but rather delyuerd. Sythe thenne that this is sothe that tribulacyons delyuer vs from oure enemyes thoughe it soo be that they be somtyme heuy & chargeable/ yet neuertheleese thei shulde be suffrid pacyently and gladly wythoute grutchyng/ For if we grutche ayen tribulacyons/ theise we stryue ayen ourselfers/ and we helpe our enmyes/ And for we be not strong of oure selfe to delyuer vs from oure enemyes/ praye wee to god meekely sayenge wyth the psalte/

¶ Da nobis de tribulacione auxilium.

¶ Lorde god graunte vs helpe of tribulacyon

¶ De secunda vtilitate tribulacionis.

The seconde profffite of tribulacõn is that it stoppeth the malyce of the fende/ For he is aferde to tempte the soule that is in tribulacõn/ for he dredith hym to be ouercome/ or els refusid/ ℔ ỹ is figured by ỹ frendis of Job/ Where it is seyde Job. iij. Nemo lequebatur ei ꝟbum Videbãt enim dolorez ei9 vehementem. Noo may spake to hym a worde they sawe his sowle was soo grete Thyse feyned frendys of Job betok℔ voyded fendys ỹ deyen or trauayley soules. Wherfe dare not come nygh℔ a soule that is in tribulacyon/ ne tempte it beynge distroubled/ And not oonly tribulacyon stoppeth the malyce of the fende/ but also there thorough the comforte of angels and of sayntes/ as we rede of holy faders many one. of whiche one cometh to mynde/ Abotte sysoy after moche suffering of certayn tribulacyons ℔ dissesis & litill to fore the soule shulde parte from the bode/ The seyde brethern be glaade/ loo holy anton cometh to vs. and soone after he seyde/ loo here comẽ ỹ worshipfull companye of prophetys/ And ỹ thirde tyme he seide/ Now comen ỹ holy apostles. ℔ as it semed hem ỹ stode about he spake

wyth hym & there they prayed hym yf he shulde
ete hym wyth them he spake & he answered
and sayde wyth holy Angels that came to tak
es my soule/ And I prayed hym abide a whyle
that I shulde suffre more penaūce/ And they
se wordes sayde the spirite passed wyth grete
lyghte. All they selynge a wonderfull swete
sauour/ Marke well yͤ there is noo perill in
tribulacion of temptacions/ so that thou ans
were not to hym by delectacyon or consentyng
as the speche of an openly cursyd man nopeth
nothe. but yf thou answere hym/ That is fy
gured in holy Wrytte/ Where it is sayde/ Isays
xxxvj. ¶ Mandauerat enim rex Ezechias nè populus respōderet blasphemijs
rapsacis/ ¶ Kyng Ezechie commaūdid
yͤ the peple shulde not answere to yͤ blassemies
of that tyraunde Rapsacis/ By Rapsacis
is Understonde the fende/ And by his blasphe
mies hey Undirstonde temptacons of wicked
thoughtes/ yͤ whiche nopen not but if thou
wylfully assente to hym/ And if yͤ fele yͤ febl
by fuelde of thy flesshe/ prayse thou god besily
in tribulacyon/ that he stoppe the malicious
temptacion of the fende/ as the prophete seyth

Lorde god ordeyne vs helpe of tribulacyon.

¶ De tercia vtilitate tribulacionis.

¶ Capitulum. viij.

The thirde prouffite of tribulacõ is that it purgeth the soule/ But it is to vnder that there is .ij. maner of pourgynges/ one is pourgyng of mannes body for corrupcyon of vicked humours / and that is on two maners. One is by medicinable drynkyng. Another is by crafty blode letyng/ The seconde pourging is of metalle/as golde by the fyre. and Iren by the fyle/ The thirde pourgyng is of trees/as of cuttyng of vynes of vnfruytfull braunches/ The fourthe pourgynge is of corne as betyng or threshyng with a flayle/ The fifth pourgyng is of grapis and that is by a pressoure/ On thus many maners god woithe pourge ỳ soule by tribulacõ: For as the body is pourgid by medicinable drinkys of euyll humours/ Ryght soo the soule made clene by tribulacyons sende fro oure soueryn leche oure lorde god of veyne affeccyons and euyll maners/ For seynte Gregorie seythe.

¶ Malí humores . sunt mali mores.

¶ Euyll humours ben euyll maners.

Drinke this medicine of tribulacion sente fro
the soo good/ for it is a wyse leche/ & fynedeth
all thy perut sykenesse/ and holde mocke thou
mysprise suffre/ and holde mocke thou nedfte:
For he seeth the noo thyng but that that is
profitable to the/ And he that hath the taste
and assayed and dronke it afore the/ not for
himselfe/ but for thy prouyng he suffrid the
passion of deth/ whereof he seyde to the apostles
John. and James. Mat. xx. ¶ Potes
tis bibere calicem quem ego bibiturus sum.
¶ Maye ye drynke the passion that I shall
drinke/ ¶ These sythen thou wyse leche hath
ordeyned thys medycine for thy lone/ Drinke
he thou therof boldeneth dede/ for it is hol//
some/ Thus drinke therfore the prophete david
whan he seyde/ ¶ Calicē salutaris accipiam
& nomē dñi invocabo. ¶ I shall take ꝑ hol
some passion of tribulacion. And yf ꝑ thinke
it bitter clepe thy lorde god into thyne helpe as
he seyde ¶ Da nobis dñe &c. Lorde god graunte
vs helpe of tribulacion/ And as a purgacion
shulde be vsed hastely without ouer moo
ese tastyng or longe tarying/ soo shulde tribu
lacion be accepted willfully/ without angus

mentys of disputynge or rebellyon of gretis
chynge. ¶But nolo te bene bonu/ For some-
me as the prouffite of the medicine is lettid.
and borkith the contrarie to corrupcõn. Not
for the defaute of the medicine/but for ỹ euyll
disposicion of hym ỹ receyueth it/ So in the
same boyse the prouffite of tribulacõn is lettid
of purgacyon and dooth the contrarye/ For it
is beginnyng of payne/after whiche folowith
euerlastyng dampnacyon/ As we rede of kyn
nge Pharao kynge of egipte. For the more
that he was visited by tribulacyon / the more
his rebellynge herte encreasyd in to his damp
nacion/ The seconde purgacõn of mañes body
for euyll humours/is by crasti blode letynge
q ỹ is on two maneres/as by openyng of ỹ bei
ne/or els by boyyng or bẽtusyng Opening of
ỹ beyne is appropred to cõfession/q boyyng or
bentusynge to tribulacyon/ And note well ỹ
ryzte as foule blode corruptith ỹ body/ so synne
which is called in holy write blode defouleth ỹ
soule/ The beyne by ỹ whiche this blode or sinn
ne is boyded oute is the mowthe/as it is sayd
pri. ỹ ¶ Vena vite. os iusti. q; iust9 i princi
pio accusator ĉ sui. ¶ The mouthe of a ryzt

shall many ine a Veyne of lyfe) For
the righteouſnesse many in the begynnynge Bla
meth hymselfe. that is to seye by confessyon/
and also note/ that as a man oboyth by thys
Veyne to Voyde oute Vnclene bloode to pour
gyng of hys body/ and sleyn the good bloode
to his norisshinge/ right so in confession he
oboeth by his mouthe to shewe all his syn/
nes/ and Voythholde & sleyn percuy all his good
dedis/ for feer of lesing/ For good dedis shewd
yd in confessyon by Veyne glorie or auaūtyng
turney from Verbne Vnto Vyce/ for defaute of
Voyse stepping/ As Voe rede of the pharise that
sayde luc xviij. ¶ Gracias tibi ago dñe.
quia non sum sicut & ceteri hoīm rapaces/
adulteri Velut etiam hic publicanus/ ieiuno
bis in sabato decimas de omniꝰ que possideo.
¶ Lorde I thanke þ/ for I am not lyke as o
ther men/ robbers and auoutrers/ Also not
lyke this publicane/ I faste Voyes in the Voe
ke I paye tythes of all that I haue/ Loo here
thou mayste Vnderstōde by this pharisee a fal
se feyned & a proude confessyon/
¶ Sed publicanus a longe stans nolnit ad
cēlū oculos leuare/ sed percutiebat pectus suū

dicēs Deus propicꝰ esto mi peccātori. ¶But
ꝑ publicane stondinge afeꝛre beholdynge
himselfe vnworthy/wolde not lift vp his eyē
to heuen/but he smote his heꝛte & seide/God ha
ue mercy on me/And so this publicane yede
thens/iustified or made right by his very me
ke cōfessiō/To this accordeth ꝑ verꝛi prophe
te Dauid where he seyth thus/¶Dixi cōfi//
tebor aduersū me iniusticiā meā dño & tu remi
fisti impietatē peccati mei/¶I shall knowle
che by meke cōfessyon ayens myselfe to my
lorde myn vnrightwysnes/& ꝑ haste forgeuē ꝑ
wyckidnes of my synne/¶Boyng or Bētusing
accordeth to tribulacōn/ For as many diseses
as god sendith to ꝑ in tribulacōn/ soo many
remedies he ordeyneth for thy purgacōn/But
note well as it is nedefull a fore Bentusyng
ꝑ flessh to be hote & chauffyd/for thesley smyt
tyng of ꝑ blood Jesu maye be suffrid more ea
sely/So it is spedefull afore tribulacōn/ ꝑ ꝑ
herte be stied wyth perfight lone & charitee/ꝑ
tēptacōn of tribulacōn maye be suffrid ꝑ mo
re paciently & gladly/In figure hereof the holy
gooste came downe to the apostels in liknes
of fyre/By whom they were soo strengthed &

comforted they were glade / and peden Joy-
enge / for they were had worthy to suffre tri-
bulacõn and ꝛe / & repreffe for ꝑ name of Jhũ
The whiche afore ꝑ tyme were so dredfulle ꝑ
they fledde & wente fro hym / And some forso-
ke hym / as Petur ꝑ was prince of ꝑ apostles
for fere of a womans woor ꝑ he knewe hym
not / Ye whiche after the comynge of ꝑ holy-
goost dradnot the cruell tourmẽtis of Nero
the Emperour / But paciẽtly & gladly suffrid
to be crucifisd & dede / The seconde manere of
materyall purgacõn is of metals / as golde bi
fyer & Iren by fyle / For ryght as ꝑ fyer depar-
tith golde from other metals / & pourgyth hym
of ruste / & filthe / & makith it fayre & clene / So
tribulacõn departyth ꝑ soule fro his aduersari-
es / And makeith him to god louely & acceptа-
ble / & therfore it is seyde / Sapiẽ quinto / Tan
quam aurum in fornace probauit electos dñs.
& quasi holocausta hostie accepit illos / & ĩ tẽpo
re erit respectꝰ eorꝝ. Oure lorde hathe proupd
his chosen by tribulacõn as golde is prouid in
the furneis / & he hath acceptid hem as sacrifice
of offeryng / & in tyme of rewarde they shal be
be holde wyth thys fyer of tribulacyon / As

Job was proued whan he seide. Job xxiij. Cpro bat me deꝰ sicut aurum quod per ignē transit God proueth me by tribulacō as golde that passith by the fyer ꝛc note well þ amonge all metallis golde is moost precyouse ꝛc lede is leste of price And yet neuertheles golde is not pourgid wythoute lede/ For lede drawyth wyth him in the furneys the filthes of þ golde/ On the same maner chosen soules the whiche ben lykened to golde ben pourgid by euyll men/ whiche ben likened to lede. Wherof Salamon seyth/ Stulto seruiet sapiēti. The foole shall serue the wyse man/ Euyll men shall serue to pourge good men by tribulacō/ Also as Iren is pourgid by the fyle of ruste/ ꝛ made shynyng ꝛ bryght/ so is the soule pourgid by tribulacō from vnclennesse/ ꝛ comforted wyth goostly lyght/ ꝛ as a kinde that is not fyid abidyng in the sheeth drawyth ruste. so þ soule wythoute exercise of tribulacō drawyth vnclene lust as we rede of dauid/ ij. argum ij. Whā he was without tribulacyon of werrig wyth his ennmyes fell in to auoutre with the wyfe of Vrie that worthy knyght/ ꝛ after in to homycyde or mān slaughter/ Therfore seith þ prophete Jeremie: Fertil fuit moab/ ī diebꝫ adole

elicte fuit / & requiescit in speciosa suis (Mouth.)
Which is vnderstonden the seme of my people
Thus plenteousse by grace in tymes of this tri-
bulacõn / & he seithe vysid in filthes of synne.
These grutche not agens god whan he pyleth
thy soule to make it fayre & clene lowely & liz
For ells maye it neuer come to haue of
hym ỹ blessid sighte / wherof it seyde (M. quinto
(Beati mundo corde qm ipsi deũ videbunt.
(Blessid be thei ỹ be clene of herte / for they shal
see god / The iij maner of pourging that accor
deth to tribulacyon is of trees / as cuttyng of
Synes or Boydyng of vnfruytfull braunches
Wherof caiste seythe Jo. xv.
(Omẽm palmitem in me non ferẽtẽ fructũ
tollet eũ Et omnẽ qui fert fructũ purgabit
eũ Vt fructũ plus afferat. (Euery Syne
braunche ỹ bryngeth forthe noo frute in me ỹ
am a very Syne. my fader that is a tilyer / shall
sitte him of & caiste him awaye . & ỹ braunche
ỹ berith frute / he shal pourge hi / ỹ he may bryn
ge forth more frute (By this Syne maye be vn
derstõde mãnes herte / by ỹ hamour or vnderstõ
ding affeccõn or loue / & by vnfruteffull braun
ches be vnderstonde fleshly lustes / inordina

the loue of creatures/ carnalle affeccõn of kynred/ & worldly richesse / When ỹ hamours of a tyne or of a tree is spredde aboute in to ouer many vnfrutuful braũches. It beingeth forth ỹ lesse frute or els none / Theñe it longith to a wyse tyller or to a goode Gardiner to kitte of thyse vnfrutefull braũches/ ỹ the tyne or the tree maye bryngе forth ỹ better frute & the more. Right so almyghty god the whiche is a wise tyller & a souereyne gardiner cuttith alwaye vnclene lustes of ỹ flesshe with ỹ kinyse of bodely sykenesse/ he cutteth alwaye Inordynate loue of creatures with ỹ hoke of aduersite & tribulacõn He cutteth alwaye carnalle affeccõn of kynrede with the swerde of dethe/ And he cutteth alwaye worldly richesse with his Iery wodde/ as brennyng of fyre / drẽchyng of water/ wobbyng of theues & suche other On all these maners doth god chastyse and pouze ge by tribulacõn/ For he wolde ỹ the loue of thine herte shulde abide with him/ & bryngе forth the plente of spũell frute in hym / & not abyde ne truste in suche diseyuable frendshippe For seynte Gregorye seyth. Qui aũt laket ĩitiũz Cecesse est Et cũ labente labatur/ He that lets

with so a sallyg thyng/ nedis ysalling he must
falle The iiij. maner of materiall pourging ỹ
accordeth to tribulacõn is of corne. as bi betin
ge or therssching with afflayle to departe the cor
ne from the chaffe. Wherof seynt Austin seith
Quod flagello granũ. quod fornax auro/ q̃
luna ferro hoc facit tribulacio viro iusto. As
ỹ flayle seruith to corne/ as ỹ fyle serupth to ỹ
Iren/ soo seruyth tribulacõn to ỹ rizt full man.
As the rede ỹ the angel Raphael seide to tho
bie thobie-yij. Et q̃ acceptabas deo/ Necesse
fuit vt tẽptacio pbaret te/ And for ỹ there ac
ceptable to god it was nedefull ỹ tribulacyon
sholde preue ỹ/ For as betyng of a flayle cons
trayneth ỹ corne to departe from ỹ chaffe/ soo
tribulacõn cõstrayneth ỹ herte to forsake ỹ dis
ceyuable loue of ỹ world & the falce frendship
of synners. Whiche are vnderstonde by chaffe.
The prouffite of this flayle tuelue ỹ prophete
Johan he seide. Ecce ego ī flagella pat9 ſũ. Lo
I am redy to suffre ỹ betyng of tribulacõn/ &
therfore saith seynte Austyn. Noli cõquerere
de flagello tribulacionis si vis hẽre purũ gra
nũ & reponi cupis ī celo vbi nõ nisi purũ gra
nũ repones. Playne ỹ not of ỹ flayle of tri

bulacõn. If ỹ wylte haue clene corne of cõscie-
ence & if ỹ wilte conueyte to be putte in ỹ gar-
ner of ỹ blisse of heuen/in to ỹ whiche ỹ mayst
not come. till ỹ be clene pourgid. But be wel
ware for as corne ỹ is greue & moyste/& not
ripe ne dryed is not departid from the chaffe
with ỹ betig of ỹ flayle but rather cleueth ther-
to. Sco it is for to drede ỹ hertis ỹ whiche a
rey greene in begynnynge of cõuersion & moyst
in carnall affeccõn/ ỹ whiche haue not assa-
id ỹ prouffite of tribulacyon ley not departyd
from the false frendship of her enemyes. But
rather cleuen to hẽ/as though thei woolde be cõ
forted by hẽ/ For whan god sendith vs visita-
cõns for to pourge ỹ soule ỹ he louyth/be it by
bodely sykenes. or losse of tẽporal ꝑgodes. or ad
uersite of enemyes/or ony other tẽptacion of
heuynesse. Anone the herte rennyth al aboute
to seke cõforte to haue mĩde on the/ Why shul
deste not be glad whan he sendyth to the suche
tokens of loue/as he toke here for the. For he
woolde ỹ ỹ shuldest haue mynde of hym & kno
we hym/ For he is thy frẽde & wyll not forge
te ỹ/ For as many diuerse tribulacõns as he
sẽdeth to the/soo many sondrye messengers ỹ

ſaſte clepyng ꝑ & warnyng ꝑ to haue mynde on hym/ But nolde peraūenture ꝑ Dooleſt ſeye ꝑ ſuche tribulacōns are not mooſt neceſſary to clepe ꝑ to haue mynde on hym/ But rather his graceꝰ benefaytes of proſperite. For as ſeynte Auſtyn ſeythe/ Dei beneficia nil aliud fuit niſi monicōes beneūdi ad eū/ The biſſyttes of god be no thing els but warnynges or clepynges to come to hym. To this maye be answerid al though ꝑ gracious biſſaytes of god as pēftis of proſperite/ richeſs/ helthe/ & louthe & ſuche other clepen ꝑ to haue mynde on hym. Yet neuertheleſſe inordinate loue is ſoo clepynge to ſuche peſtis/ ꝑ he wythdrawith thyn herte to haue mynde rather on the peſtis than on ꝑ pewer Wherfore he playneth by ꝑ prophete ſeyeng. Expādi manꝰ meas/ & nō erat qui aſpiceret/ I haue ſpred out myn handes/ ꝑ is pe wyng benefices/ And there was noo man ꝑ wolde beholde/ Or oēs diligūt munera & ſequūtur retribuciōes · For all men louen peſtys & they purſuen after rewardes from ꝑ mooſte to the leſte/ But felde there ben or els none ꝑ beholden meſter knowing ꝑ pewer of hē/ Alſo peraūenture ꝑ woldeſt ſeye/ all though it be

according to god to clepe ihm and stellyng
hertes to knowe him by tribulacõn. Neuertheles it nedith not to good and meke hertys þ
wolde desire to knowe hym by benefaytes &
festis / To this maye be seyde/ all though
good and meke hertys knowen the neuerof
hem by natuzall delityng in benefaytes / yet
neuertheles to the prouffite of perfighte kno;
wing of god maye thei not come wythoute
grouyng of tribulacion / Example hereof we
reden þ Salamon was clepid by benefaytes
and festis . Job was clepid by drawyng or
takyng awaye of his temporell goodes / and
sendyng him tribulacions and aduersitees.
But thyse tribulacyons brought Job to þ
perfight knowyng of god/Salamon by pros
perite felle in to folie lesyng the prouffite of
perfighte knowing of god / What so euer þ
arte truste not that thou myghteste not longe
abide in this knowyng in suche pros/perite. &
therfore suffre pacientlỹ tribulacõns and ad
uersitees/And yf thou be discomfortid þ they
be many and grete/be thou comfortid. For þ
moo and the gretter that therbey to the / the
more prouffite of knowyng of god they bryng

gyue to the/ that they can not yet fele ony
comforte for feblenesse or frelte of the fle
fe/pray to god that he comforte the in tribula
cyon/ & graunte the grace to come to the pour
fite of perfyghte knowlyng of hym and feye.
Da nobis domie auxilium de tribulacione.
Lorde graunte vs help of tribulacyon.

De quarta vtilitate tribulacionis. Ca iiij.
Heiij. prouffite of tribulacyon is ỹ
it lyghteneth the to haue ỹ knowlyng
of. god. In whiche is perfeccion / and ỹ
prouffite of mannes knowlyng / the whiche
seynte Austyn desired seyeng in the boke of
answeres to hymselfe. Libro soliloquiorum.
Thus wolde god I shulde knowe ỹ. and also
it is wretyn in the boke of wisdom. sap. B.

Nosce te iustitia est consūmata
To knowe the lorde god it is rightfulnesse
ende of kunnynge/to this knowlyng helpith
tribulacō/ For as the rodde constreyneth a
childe to bowe downe by his hede/ and taketh hede
vnto his boke/and recorde his lesson/ So tri
tribulacō maketh ỹ herde/ and makyth hym
to beholde his owne frelte/ & to knowe god.

Wherefore seyth seynt Bernarde/ Deus sa
cit se cognosci Bernardo qui oblitus & immog
nitus erat precando . God maketh hymselfe
to be knowen in settyng wyth tribulacon whi
che was forgetyn/ and vnknowen in his mer
cyfull spatyng/ Daniel iiij°. Of this we ha
ue ensample of ỹ kyng Nabugodonosor whi
che for pryde was caste oute of his kyngdom
& lined with wilde bestis/ & ete haye as an oxe
But whan he lifte vp his eye to his maker
of hole herte/ his witte was restorid to hym a
yen. and he knewe god ỹ chastised him in tri
bulacyon. As the maner of chidren. whan
they felen stwkes sharpe of the rodde/ They lif
ten vppe her eyen to hem that smyten hem/ For
thei wolden ỹ he shulde turne his face to hem
by pitee. and by compassion. Wolde thenne
thou lowely soule that arte vnder the rodde of
tribulacyon/ consydre and knowe well that ỹ
maner of louers is for to sende pestis/ to/
sens and parui lettris eche of hem to other/ for
to stere love and mynde and knowyng eche
to other. Ry the same maner oure lorde Jhū
crist as a true louer sendith to his true loued

¶ For here he tolde me he tolde here for hym
¶ For here he tolde manyfolde / in whiche he
ſuffred many tribulacõns/ vexacõns/ blaſ
phemyes/ ſcornes/ reproues/ ſclaunders. hard
gret thirſte/ and colde/ & many betynges / ſharpe
ſcourgynges / many thouſandes/ of grete wo
undes. and was naked vpon the croſſe/ be
fore ye theues/ and deyed the ſhamefulliſte
dethe that the Jewes colde ordeyne for hym/ &
after that he was ryſen from dethe/ and ſtied
vp into heue/ he kept his wordes as for tokē
that thou ſhuldeſt fynde that he wolde haue
mynde of the and neuer forgete the, as he ſeyde
by the prophete Iſaye xlix.

¶ Quinquid obliuiſci poteſt mulier infantē
ſuū vt non miſereatur filio vteri ſui/ et ſi illa
oblita fuerit ego tamen nō obliniſcar tui, Ec
ce in manibus meis deſcripſi te.

¶ Whether a woman maye forgete her chil
de that ſhe haue noo mercy to the ſonne of her
owne body/ And though ſhe forgete her chil
de/ I ſhall neuer forgete the. Loo I haue wri
ten the in myne hondys/ that is in all my wo
undes whiche I ſuffred for loue of the/ fithen
it is ſoo that he kepith the ſhedyng of woun

dis as for a tokeny of lone/ And it hath grete drede there as is noo drede/as the prophete sey the. Ibi cecider$ timore/Vbi nō erat timor. They fellen doun for drede/there as noo drede was/It maye be clepid a curssid comforte/ that is sette rather in ony creature than in god/ For the prophete Jeremie seyth Jeremie xvij. Maledictus homo qui confidit in homie & ponit carnem brachiuz suū & a deo recedit cor eius Cursyd be that man/that trystyth in man.and he that settyth ony creature to be his strengthe/and he that departyth his herte from god.But it maye be clepid a blessid comforte that is sette in god/as the same prophete seide. Benedictus vir qui confidit in dño & erit dñs fiducia eiꝰ Blessid be that man that trustith in oure lorde god/ and oure lorde shall be his truste/ And thay that we shall fully truste oonly in god in al maner tribulacyon/ And drede false comforte & euyll counseille of oure enmyes. We haue ensample of Ochosias the kynge that sente messengers to Belzebub the fende of Acharon to haue comforte & counseyle/ whether he shulde escape the tribulacōy of sykenes or none/ And god

sent an angell to the prophete and bad hym se:
ye to chose/ viij. negũ i.ĉ. Oz misisti nuncios.
ad consulendũ Belzabub deũ accharon quasi
non esset deus in israel a quo posses interroga
re sermonem/ Ideo non descendes de lecto super
quẽ ascendisti sed morte morieris. For thou
hast sente messengers to aske counseyle of Bel:
zabub the feende of accharon/ as though there
were noo god in Israel/ of whom thou myght
este aske comforte/ therfore thou shalte not
goo oute of the bedde that thou pedeste vpon
but thou shalte dye/ Also that we shulde not
loue the worlde ne truste in worldly thyngis
sayncte John biddith i. Johis ij. Nolite dili
gere mundum neqz ea que in mundo sunt.
Wyll not ye loue the worlde/ ne worldly thin
gys ẽc. ¶ The .v. maner of materi
all purgacion is of grapis and that is by a
pressour/ For as a pressour presseth ỳ gra
pes to parte the precious lycour of wyne
from draffe and the draggys/ Soo god pour
geth the soule that he loueth in the presour of
tribulacyon from corrupcyon and wickidnes
of synne/ Some tyme by bodely sykenesse/ or
pouerte goostly feuyrnesse/ and some tyme losse

of temporell goodes: or persecucion/or slaū;
der of euyll men/and ennyes/ Somtyme
by lackynge of noble kynrede/ or by dethe of
faythfull frendys. And therfore suffre pacyē
tly the preuffite of thys pressour yf ỹ wylte
be brought in to cristes blessyd celer/of wh̄y;
che it is seide. Cant ij. Intwoduxit me
dominus rex in cellam suam vinariam.
The lorde the kynge hath brought me in to
his wyne seler/ Herto accordeth seinte Austin
and seithe That holy martirs were so pres;
syd by tribulacō in thys presente lyfe ỹ ỹ so
dely mater was left in ỹ pressour of thys er;
the But the preciouse soulys were resceiued
in to the seler of euerlastynge blesse/ Grutche
not ayens god yf he hathe putte the in his pri
son of tribulacion/ For he hathe assayed it a;
fore the/ As Isaye the prophete seithe in the
persone of criste/Isa lxiij. Torcular calca;
ui solus ⁊ de gentibz nō ē ibi mecū. I alone
haue trodyn the pressour of tribulacō/⁊ noo
man was thēr with me And note it ỹ he seide
no man\but he sayd not noo woman/for that
blessid woman moder ⁊ mayde oure lady
sayncte Marie abode with hym in feith full.
whan all the apostles fledde from hym.

And was redy to ſuffer dethe for the compaſ
ſion of her ſone/as the prophete Symeon ſeith
luce ij. Et tuam ipſius animam pertranſibit
gladius/ The ſwerde of dethe ſhall paſſe tho
wugh thyne owne ſoule. Now theſe ſithen
this is ſothe that oure lorde Jhū criſte hathe
aſſayed thys preſſour of tribulacōn/and that
bleſſid lady his moder mayde marie/What ſo
euer thou be ꝑ feliſte the in thys preſſour/take
it meklely and gladly prayeng wyth ꝑ prophe
te. ¶ Da nobis dñe auxilium de tribulacōne
Lorde god graunte vs helpe of tribulacōn.

¶ De quinta vtilitate tribulacionis Capitulum. v.

The v. prouffite of tribulacyon is that
it vexeth or bryngeth the to knowy
nge of thyſelfe/ For ꝑ herte that hath
not putte alwaye ferre fwom himſelfe worldly
and veyne glorye maye not truly fele ne kno
we hymſelfe/ For that herte hathe more very
knowyng of lighte/wherof the prophete Da
uid ſeyde. Lumen oculorum meorū/ & ipſum
non eſt mecum. Lighte of knowyng there
is of myn eyen/but ꝑ lighte is not wyth me.
Woo to hem that diſpendey the lighte of her

knowynge in vayne Joye and worldly thyn
ges/ & noo thynge to desyre the knowyng of
hemselfe/ But howe shulde thei knowe hemsel
fe that ley not wyth hemselfe/ For the more
that the soule louyth and desireth vayne Joye
and worldly prosperitees/ the more ferther he
drawyth from the knowyng of hym selfe.
And therfore seythe sainte Gregory As he
ỹ is besegid wyth ennmyes dare not goo ferre
oute/ but he is cõstreined to goo ayen for drede
So tribulacõn constreyneth ỹ herte to tourne
in to himselfe/ And the moo aduersytees ỹ
ley aboute hym the felwer he hathe of vennyn
ges oute from hymselfe. Thenne it is a bles-
sid aduersitee that bringeth the in to thyselfe/
and maketh the that thou hast mysgoon to
tourne ayen / wherof it is seyde/ Exod. xiij.
Maneat vnusquisque apud semetipm.
Dwelle eche man wyth hymselfe/ that is kno
we he hymselfe/ Abide he wyth hymselfe) for
as an howse in wiche noo man dwellith is
wastid and fallyth to nought / Rygh̄t soo
the herte that dwellyth or abydith not wyth
himselfe. Woo to that herte that renneth from
hymselfe al aboute lyke as woth a Japer or a

Joyeth in to other mennes holoses/ For the
mor̄ he seeth Japeth & Joyeth in other meses
places/ The mor̄ cause he syndeth in his owne
place of sowlde & of Weppyng/ So the more ꝑ
the herte wlideth hym outewarde in Payne thin
ges and Worldly Joyes the lesse he syndeth in
hymselfe Wherof he should be comforted/ Therfo
re tribulacyon is full necessary to the herte to
make hym tourne in to hymselfe/ And it cō
teyneth hym to seye Woith the prophete.
¶ Conuertere anima mea in requiez tuam.
Tourne ayen thou my soule in to thy reste/
And also owre lorde god hauynge pitee of ꝑ
soule that hath for Wrappid hymselfe Woyth
Worldly thynges seyth thus/ ¶ Reuertere
reuertere sunamitis. reuertere Ut intueamur te
Tourne ayen tourne ayen thou Wretche cay;
tyfe soule/ tourne ayen/ tourne ayen that We
molde beholde the that ꝑ beholde thiselfe Woith ꝑ
eye of cōscience/ & ꝑ I maye beholde ꝑ Wbiche ꝑ
eye of mercy O ꝑ soule that arte distourbled
in aduersitees/ suffre the to be vnoked to kno
Wynge of thyselfe by tribulacyon/ And name
ly for that tribulacyon syndeth or knytteth ꝑ
to thy maker Wbom Wycked and large foroon

of the worlde hath take ſome lenge looſe from thyſelfe/Whereof ſpeketh the prophete thus. In funiculis adam trahã eos ⁊ in vinculis caritatis. I ſhall drawe hym in the ſmale cordis of Adam and in the bondis of charite Thyſe ſmale cordis of adam oure fyrſte fader whiche longen to vs as by the waye of heritage are clepid all maner ponertees ſente fro god to reſerue the herte from vayne and worldly comfortes. by ỹ whyche god drawith many one/ as it ſemeth by ſyolence/ Whereof ſeith ſaynte Bernarde ¶ Trahimur. cũ tribulacionibus exercemur. We bey drawen whan we hauntid with tribulacõy/ therfore thou that arte ſtreyned with thyſe cordys & bondis of charite ſuppoſe not that thou arte deſoiled or forſaken. but the rather made faye and choſen of god all though thou haſte not that thou aſkiſte/ Ne to we not hem they ben not ſtreyned with thyſe bondis to be in verye libertee/ though they haue ỹ they aſken. For lyke as the leche whan he graunteth to ỹ ſyke all that he deſyreth it is a certayne ſygne of deth/ Right ſoo the falſe freedom of the worlde is certayne ſygne of periſſhinge/ For

the more fully they obserue and fulfille it
one after another without tribulacyon / the rather
they fallen wilfully in to the dampnacyon
Therfore thou sely soule that arte troubled If
thou hyde hate god to the merciable / suffre
the to be enuyroned with thyse bondes of tri-
bulacyon / whiche conueyen the god and drawen
the to warde god / Wherfore oure lorde seide to
the prophete Ezechiel. Ecce dedi vincula
mea super te. Lo I haue puten my bondes
vpon ȳ / By thys is vnderstonde / that bondys
of tribulacion ben the pefys of god / and the
more tribulacyon the strenger byndeth the sou-
le to god / Also the prouffite of tribulacyon is
that it spedith the waye to god / For as ma-
ny tribulacyons as thou hafte / soo many mes-
sengers god hathe sende to the / that thou haste
to hym / and not let by the waye / Wherof seyth
the ȳ prophete / Multiplicate sunt infirmi-
tates eorū postea acceleranerunt. Hir sykenes
were multiplied / and afterwarde they hastid
hem to god / Hereof seynte Gregory seyde.
Diseses that oppression be to haste to god
compelle be / Suppose thou not ȳ benefytes
of tribulacyon to be disese / for to alyuer the

from a gracyous pryson/ and to haste thi wepe
to ꝑ kyngdom of heuen/ As it is seyde. Eccle-
astici iiij. De carcere catheris qꝫ interdum
quis introducitur ad regnum. From pryson
and from Jury londis other whyle a man is
brought into a kyngdom/ This pryson is cal
led al that the herte loued inordinatly in this
worlde/ Thyse Jury londis are suche thinges
that wicked affeccions be boundery to/ But
of thys prison god delyuereth many one by tri
bulacyon/ as whan he puttyth awaye from
hem thyngys that they louen inordynatly.
And that is figured by seynte Peter. ꝑ was
kepte in herodis prison. whan oure lordys
angell stode besyde hym and peters syde Jsmy-
ten. The excited hym/ & seide aryse vppe lyghtly
And anone the Jury londis felle from hys
londis/ By the side of petir is vnderstonde thi
brother that cam oute of the same side that ꝑ
came of/ Or els all thoo generally that aryn
alyed to the by kynrede/ or by affinitee/ For
whan ony of thyse or all. whyche by lawe of
nature ought to be thy frende is contrarye9 to
the/ or els by ony other maner/ Understonde
thou arte smyten in ꝑ syde/ for that thou shal-

will goo out of the prisone of inordinate lo-
ue/and set theyr herte onely in god that may
not fayle the/But take good herde that as pa-
tyence playned not on the smytyng on hys sys-
ters/soo thou oughtest not to playne ne to grone
of tribulacyon/Wherby appeareth yͤ two the fal-
se and dysordynable loue and affeccyon a Worldli
fawnes/And yf the sweetenge of tribulacyon
ny the sixe be sharpe and greuouse to suffre/ be
holde cryste thy maker and thi brother Wounded
did in the side for thy loue/and thou shalte suf-
fre it yͤ more easely as a twelue kynghte Wohan
he seeth his lordis Wouūdes/therfore refuse not
the messengers of thy lord god yͤ comen to ex-
pe the Wyth hym and constreyne the to haste
tolwarde hym/ For he that refuseth the mes-
ger refuseth his lorde. Wohan is the messenger
refused/Wohan the herte Wyth a Wylsomente cō
trarieth and grutcheth ayens tribulacyon.
Note Well that tribulacōn turnēyth in pour
gyng/and it pourgyth in turmentyng But
Wohan the herte grutcheth ayenst tribulacyon
Thenne he parteth pourgyng from turmenten
ge/ For he sleeyth the bitter turmente of tribu
lacyon/ And he lefith yͤ Wete profitable pour

gynge throughe his folye and contrarious grutchyng.

De sexta Utilitate tribulacionis.

Capitulum. Vj.

The sixte prouffite of tribulacyon is þ it is ayenste in payeng of thy dettis in whiche thou arte bounde to god whom thou maye not flee/ ne disceyue/ ne hide noo thynge from hym of thy dettis/ Thyse dettys arry penaunce whiche thou owest for thy synnes/ And thoughe euerlastynge penaūce be dette for one dedely synne by the righteousnes of god/ Neuertheles by his mercy It is chaūgid in to temporell penaunce by contrycion and confessyon And furthermore it is foryeuen by satisfacyon/ and sometyme it is all releſid/ and namely by tribulacyon Herof vnderstonde well/ for what soo euèr thou sufferiste pacientli in tribulacyon .afore god it is accounted to him as for payemente of thy dette/ For as a lordis auditoure sometyme in the ende of accountys layeth a counter of brass or coper or a nother thyng of lytyll value/ whe to be worthe or signifie an hundryd

(pounde of

gyuen to sinner/ Soo tribulacion of lytyll tyme
doyth purgeth vs/eyned in this present lyfe
delyuereth ỳ from euerlastyng tribulacyon of
the peyne of helle; And bryngith the to the
euerlastyng blysse of the reyste kyng of heuen
Wherof we haue exaumple of the theef that
hinge on cristis ryghte syde/ that whan he suf
fryd the tourmente of the crosse/ and was
bounde by delte dette of synne to the payne of
helle/ The hauyng contricion of his wicked
nes in that same houre turned hym to god &
seyde/ Lorde Iohan thou comest in to thy
kyngdome thynke on me/and anone he was
vnbounden and delyuered of al dette of peyne
And herde the swete voyce of criste seyenge
to hym/ Amen dico tibi hodie mecum
eris in paradiso/

Sothely Ise ye to the thou
shalte be with me to daye in paradise/ Woo
to hym that noo thynge payeth of his dette in
thys lyfe/ but addyth synne/ Vpon synne
Woo to hym that of large expences that he
maketh shall be constreyned to come to a stre
ighte counte

Sothly ſuche that haue lyued euer wythoute
a coũte/muſte paye for her dette euerlaſtynge
payne in helle wythouten ony releef/ The
re ſhalle wepe many marchauntys that in
this lyfe laughen and Joyen/ Wherof it is ſei
de in the boke of the apocalips. Mercatores
terre flebunt. Marchauntis of the erthe
ſhall wepe Marchaũtis of the erthe are thoo
that ſet all her thoughte and her loue in erthe
ly thyngys/ the whiche ſhall wepe full bitter;
ly/ For god ſhall ſchewe her marchaundyſe to
al ỹ worlde/ But marchaũtys of heuen theſe
ſhall laugh and Jope/ For they ſhall ſee that
for litill ſhorte tribulacõn they haue gete the
blyſſe of paradiſe/ Wherof it is ſeyde in Eccle
ſiaſtici. Eſt qui multum redimit de modico
precio. Some other ſey that byen moche
thinge wyth litill price/ that is to be paciente
in tribulacõn of this preſente lyfe/ that god
reſceyueth for thi grete/ For it is comenly ſai
de of an euyll payer men reſceyuen oothys
for whete/ And though it ſo be that thou arte
not bounde in ony dette of dedely ſynne or ve:
niall. For whiche tribulacyon ſhulde deliuer ỹ
Neuertheles tribulacyon reſerueth the ſoon

fallyng in to dette as ſaynte Gregorye ſeide. Multa ſunt innocencia que cito innocenciaz perderent niſi ea tribulaciones preſeruarent

Many ben innocente the whiche ſhold ſoone leſe Innocencie/ but yf tribulacõns preſeruen hem Therfore thou ſouke that feliſte thy dettys/or thou that dredyſte the paynẽ te/ſuffer pacyently tribulacõns/As longe as tyme enduryth/It payeth tofore thy dettis in the whiche thou arte bounden as by ay obliga cion. For though all the tribulacõy of thys worlde were togider they myghte not be lyke ned to the leſte poynte of tribulacyon of helle Ne all the tribulacõns of the erthe ben not in compariſon to the leſte Joye of paradyſe/ As ſeinte paule ſeithe. Non ſunt condigne paſſio nes huius temporis ad futuraz gloriam que reuelabitur in nobis. Ad romanos viij. There ben none worthy paſſyons of thys tyme/to the blyſſe that is to come .that ſhalle be ſhewyd in vs /Upon this ſeithe ſeinte Ber: narde Non ſunt condigne paſſiones ad preteritam peccatam quod nobis dimittitur ad preſentẽ graciã. que nobis immittitur . et ad futuram gloriam que nobis promittitur There ben noo worthy paſſyons to the ſynne

that is ſorpeuen vs. to the preſente grace that is peuen vs. & to the bliſſe that is behight vs

De ſeptima vtilitate tribulacionis. Capitulum. viij.

The viij. prouffite of tribulacõn is that it ſpredith abrode / or openeth thy hert: te to receyue the grace of god / For as a goldeſmyth doyth many ſtrokes of the ha: mer ſpredeth a pece abrode of golde or of ſil: uer to make a veſſell for to putte in doyne or precyouſe licour / Soo almyghty god maker of euery creature ordeineth tribulacõn to ſpriede or to opene the ſoule, to put therin yeftys of his grãce. Wherfore ſeithe the prophe te in the pſalme.

In tribulacione dilataſti michi.

In tribulacion thou haſte ſpredde abrode. or opened to me/ Therfore ſuffre gladly thẽ ſtro kes of tribulacyon. For the more they ſpredde abrode the herte in ſufferyng pacy// entily/ the more gooſtly yeftys oure lorde god puttith therein gracyouſly/ And

wherfore that as the more precyouse metalle
is more ductill and obeyeng to the stroksys of
the goldesmyth/ Soo the more precyouse a me
ne herte is more pacyent in tribulacyon/ And
all though the sharpe stroksys of tribulacyon
greuously turmente the/ Yet comforte the. ꝑ
the goldesmyth almyghty god holdeth the ha
met of tribulacon in his honde/ and knoweth
full-well what thou mayste suffre/ and mesu
reth his smytyng after thy freel nature Ne
will thou not be theese as metall in a boystous
se gobet wyth spredyng of shappe/ as herde her
tys ben wythoute techynge In whyche god
fyndeth noo place of worchynge/ Ne wylle
thou not be as any olde frpenge panne, that for
hete by a lytyll stroke all to brestyth in many
brekynges /Ryght soo faren selle and im:
pacyente hertys in tribulacyon by a lytyll stro
ke in temptacyon of assayenge they sallen in
in to many grete harmes of peyryng/therfore
suffre wyth good wylle tribulacyon to wor:
che his craste in ꝑ/ For so biddith Salamon
Ecclesiastici ij. Sustine sustentaciões
dei coniungere deo et sustine vt crescat in nos
uissimo vita tua. Suffre the herynge wyth

an the helpes of god to Joyne the to god/ and
ſuffre that thy lyfe encreſe in the laſte ende.
As who ſayth ſuffre tribulacion in thys
world for god / and yelde hym ſome what the
tyme of his ſeruyſe/ And what tribulacon he
puttith to the take it meſely/ and knowe wel
that he wyll not chaunge the ouer thy myght/
As ſeynte Poule witneſſith Corinth x.
¶ Fidelis enim eſt deus qui non patietur
vos tentari ſuper id quod potestis.
Sothely god is full true that ſhall not ſuf
fre you to be tempted ouer that that ye may
ſuffre/ therfore ſuffre tribulacion on ſuche ma
nere that thy lyfe encreaſe in ỹ laſte ende/ For
therby ỹ ſhalte lyue in the laſte ende/ Amen
¶ De octaua Vtilitate tribulacionis.
Capitulum. Viij
The Viij. prouffite of tribulacyon is
where by god ſhitteth out of the ſoule
all worldly comfortes that ſey ſhew by
nethe/ and conſtreyneth the to ſeke heuenly co
fortes ỹ ley aboue As an erthly lorde when
he wyll ſelle his hoyne forbeteth all other to o
pyn tenauntes tylle that he hath ſolde hys.
So our lorde god ſometyme forbeatth entho

ly comfortes/that he maye bryngē forthe his
comfortes /and that is that he followeth by the
prophete Joel Where it ys seyde. ¶ Bestie agri
quasi area faciēs ymbrem suspexerunt ad te
qm exsiccati sunt fontes aquarum.
The bestes of the felde ben as drye ere the desirin
ge vryne they lokyen vp to the/for the welle of
waters ben drye The bestes of ỹ felde be clepyth
affeccions and fleshly desyres/ The welles
of ỹ water be clepyth worldly comfortes/ ther
fore whan that erthly comfortes fayleh in ad
uersitee /thenne is the herte constreyned to lokē
vppe/and to seke helpe of heuenly comfortes
And so moche the more bemygne is oure lorde
god to the soule/In as moche as the herte fyn
deth greter bitternesse in outewarde thynges
But nowe by thyse thynges thou mayste
saye/I am sory that the tauerny of erthely com
fortes is not open to me/But for the tauerny
of heuenly comfortes is so longe shitte fro me
For nother hier ne lower I fynde no cōfort/To
thys maye be answerd thus/ thou owest not
to haue goostly comfortys/ but If thou kepe
the desyrynge and sekynge/ For there is mor
myrthe in desyrynge and sekynge god than in

the delytynge of hym/ For why the more ȳ he
fearfte and feliefte god the more comforte he
ſhal brynge ȳ/ And ȳ more ſweetneſſe ȳ ſhalle
fynde in hym/ As the mete ſauoureth mo
re to an hungry man than to an vnhungry
man. And wyte thou well that heuenly com
fortes ſhall not longe be differryd /yf worldly
comfortes be ſhitte oute by tribulacyons/ yf ȳ
aſke deſirynglye and ſeke hefely/ as Salamon
ſeyde/ ¶ Deſiderium ſuum iuſtis dabitur.
To rightwyſmen ſhalle peuen here her deſire
De nona Vtilitate tribulacionis.
Capitulum. ix.

The ix. prouffite of tribulacyon is that
it puttith the in to the mynde of god/ & the more tribulacion he/ the more he im
preſſith ȳ in his mynde/ Not for ȳ god forȝe
tyth ȳ/ or ony creature the whiche ſeeth & know
weth al ȳ pryuytees of thy herte/ But for ſcrip
ture ſeythe god forȝetyth a man ȳ tribulacō
is peuen to/ For to hym ȳ he ſendyth trybula
cōn he hathe in mynde/ peuynge goofstely com
forte/ and encuraſyng of grace/ Therfore thou
o good ſoule/ yf thou wylte be putte in mynde
Jn whoos mynde is thyne helthe and

thy/ saluacyon/ In whos forgeuynge is thyne
harme and thy dampnacyon/ lerne for to suf
fer pacyently aduersytees and tribulacyons/
and in sufferyng thyselfe meekely in god/ and
he efte sones shall thyne meekely and mercya
bly/ For a trewe frende thynketh semu
ly on his frende that is in disese/ In figure
herof oure lorde seith Exi. iij.

¶ Vidi afflictionez populi mei. in
egypto & clamorem eius audiui. &c.
I haue seen the disese of my peple that is in
Egipte/ and I haue harde her crienge. For ꝑ
duresse of hem that ben the ouerseers of ꝑ wer
kes And I knowyng her sorowe haue goon
down to delyuer hem from ꝑ hondis of ꝑ Egip
cians/ Therfore all though the egipcians. ꝑ
is to saye euyll men or enmyes tourmenten
and disesen the/ be thou comfortid/ For ꝑ mer
ciable beholdyng of god in thy disese moche
more auayleth the/ as the vers of Dauid ij.
regum xxij. Fleenge from absolon his sone
that semeth/ the whiche was Dauid enmye
counseld hym and spake euyll to hym and say
de ¶ Egredere egredere vir sanguinum &
vir belial. As who seyth goo thy wey

goo thy Waye thou may of ſyſſes / and thou
may of helpall / And abiſay that Was dauid
frende ſeenge this ſeide to kyng dauid. This
dede hounde hathe myſſayde or curſid my lorde
the kyng / I ſhall goo and ſmyte of his hede /
And dauid anſWerid / ſuffre hym to myſſaye
or curſe dauid Wpon the comaundemente of
god / Peraūenture god Wyll beholde my diſe
ſe / and yelde me goode for thys myſſayenge or
curſynge thys ſame daye / Conſidre in thys
that dauid Wolde ſuffre the myſſayeng or the
curſynge of thys aduerſarie / that he myght ge
te the bleſſyng of god. theſe lokie how Wo moche ÿ
deſyreſte the bleſſynge of god and ſuffre ſomo
che ÿ more patyently ÿ myſſayeng or curſyng
of thyne aduerſarye / For pacyence of euyll
mennys curſyng deſerueth to haue goddis
bleſſyng / and that is tokened Wherre it is ſeide
danielis iij. That the angell yeede doWne
Wyth Azarie and his feloWes in to the fur:
neys / And he made the myddes of the fur
neys as a bloWyng Wynde of a delde / but the
flame brente the kyngis miniſters that hetde
the furneys / But ſothely the fyer touchid ne
greuid hem in ony maner / Loo here thou mas

yſt ſee/that the fyre not oonly brente theyr fo
men/but alſo it refreſſhid hem/the Vohiche is
Vnderſtonde that criſte is preſēte Voyth hem ꝑ
hey in tribulacyon and yenith hem freſſhynge
in dyſeſe/and bleſſed hem that hey myſſayde or
curſyd for his name/Therfore yf thou deſyre
refreſſhinge in tribulacyons and thyne emmy
es to be brente/ſuffer pacyently tribulacyons
For in tribulacyon god is Voyth the/ꝙ ſuo tri;
bulacyon he ſhall delyuer the/and for tribula;
cyon gret mede he ſhall yelde ꝑ/Of thyſe thre
ſpekyth the prophete.Vohere he ſeyth thus.
Cū ipo ſū in tribulacīoe eripiā eū ꝙ glificabo
eū. I am Voyth hym in tribulacyon. loo here
a gracyouſe felifhip cōſortyng I ſhall delyuer
hym. Loo here a fulfeyth of delyuerynge/ꝙ I
ſhall glorifie hym / loo here a certeyne hope of
reWardyng. De decīa Vtilitate tribulacioīs

The .x. prouffite of tribu; lacion is ꝑ it makyth thy prayer to be herde of god/For it is not the maner of god to putte aWaye the prayer of him ꝑ is in tribulacyon/but ꝑ rather meklely to here his preuy prayers/ Vohervof Salamon ſayde.
Ecce dīpcacionē leſi exaudiet dñs. Loo onye

lorde shall here the prayer of hym ꝑ is humble. Sothely god smyteth & chastyseth many men and sendeth hem tribulacyon for to cõpelle hẽ to aske or to crye mercy/ & ꝑ they shuld opẽ her mouthes to god in tribulacyon/ for to aske helpe whiche had shitte her mouthys from him in prosperitee/ whereof sayth seynte Austyn ꝑ god sendyth tribulacyon to some men to stire hem to aske ꝑ he wolde graunt/ In the persone of suche seyth the prophete. ¶ Ad dñm cum tribularer clamaui & exaudiuit me. Whan I was in tribulacion I cryed to oure lorde/ and he herde me. And though all it happe that in prosperitee ꝑ prayest god ꝑ prosperitee shulde not make ꝑ to slouthe. Yet nevertheles it maketh ꝑ some tyme bothe insolent & slouthe. so ꝑ thi prayer in prosperitee is not spedeful/ as it is in aduersitee/ And all though aduersitee occupie soo moche thy herte ꝑ ꝑ thynkeste ꝑ it hathe none entẽte ne deuocyon/ lyke as it had in prosperitee/ yet ꝑ same aduersitee maketh thi prayer more precyouse/ And sothely al though tribulacõn oppresse ꝑ so moche ꝑ ꝑ mayest not opey thi mouthe to crye to god/ certeynly this tribulacõn crieth & prayeth to god for ꝑ/ so ꝑ ꝑ haue patiẽce/ for as seith a grete clerke. Petr

of/lazar that as many woundis as he had so many prayers or cryers he had to god/ For whan lazar stillid with his mouth/his wounds cryed to god for hym/ wherof oure lorde god seide to cayn. that had killid his brother abelle Genesis/ ¶ Vox sanguinis fratris tui abel clamat ad me de terra/ ¶ The bloode of thy brother abel cryeth to me fro the erthe/ Thus thefe it sheweth/that tribulacon maketh thy prayer the more preyouse/and p more acceptable to god/Tribulacyons ben as it were a payment for a lettir selyd of dyuerying/ Wherof seyth Job. ¶ Quis michi det Vt veniat petício mea/& quod expecto tribuat mihi deus qui cepit me /ipse me conuertat solvat manum suam & succidit me / et michi sit consolacio Vt affligens me dolorez meum no pzeat. Who shall yeue me myn askyng. and who shall graunte me that I abyde. god that began he conuerte me/loose he his honde and hitte me vp/and that it be to my comfor/ te that he tourmentynge me spare not my sorwe. Note well that Job that had loste his possessions/his sones and his doughters. and alle his body was smytten with woun

ues of skyn from the sole of the foote vnto ꝑ
ouerest parte of ꝑ hede/ And was tryed
of his frendes/ and scorned of his wyfe and
of his false frendes/ He desired in noo other
thynge cõforte. but ꝑ god shuld not spare him
If thou askest what pertayneth to his delive-
rynge/ it maye be answerid thus. the asstynge
of his affeccyons or tourmentes/ For his
tourmentys were paymentys of his leters
as it is Vsid in some place/ that whan a poure
man drinketh in a tauerne· and hath not
wherwof to paye hys scotte. He asketh to be be-
ten. and soo to be delyuered/ If thou askest.
Wherein was his comforte of thys Job.
Whan he asked to be turmentyd. seynte Gre-
gory answerith and saith/ That god sparith
some here in thys world to tourmente hem af-
terwarde/ ⁊ some he tourmentyth here the why
che he wylle aftirwarde spare. The comforte of
Job was that he wyste well by presente tribu
lacyon he shulde escape euerlastynge dampna
cyon. For as it is seyde. ¶ Non iudicabit
bis deus inidipm. God shall neuer punyf
she or deme twyes for oo thyng. And therfore
thys same Job that asked that god shuld not

spare hym here in thys world/ assiid in a nor-
ther place and sayde/ ¶ Parce michi domine
Lorde spare me in tyme cõmyng/ suffer pacie-
ly here in thys worlde tribulacyon/ For tribu
lacyon sauyth the soule/ as Job seyde. ¶ Ipse
vulnerat & medicinat. He woundyth and
he helyth/ For he woundyth the body/ and helith
the soule.

De vndecima vtilitate tribulacionis. Ca xj.

The xj. prouffite of tribulacyon is that
it kepith and norisshyth the herte/ So
thely ryght as fyre is kepte in asshes
ryght soo the hertes the frendes of god aren
kepte in tribulacyon Therfore owre lorde god
cõmaundid/ Exodi. ¶ Quod tabernaculum
saccis cilicinis coopriretur/ That the taber-
nacle of god shuld be hiled with heyren sackes
the which shulde the fende/ ỹ precyouse
curteyns of softe silke/ & goddis eyche vessel-
les of golde/ & siluer ayens wyndes & ryg-
nes/ In tokien that vertues of goddis seruaũ
tes named meknes ben kept in aduersitee of
tribulacyon/ For tribulacõn constreyneth the
herte to thynke on the wretchidnesse of his
owne Infirmitee/ And soo it constreyneth a

may to be meke/ Whom worldly prosperytee
had haunsid by vayneglorie a lonely hymselfe
Also tribulacyon norisshith the herte as a no
yssshe her childe/ For as ỳ moder with ỳ childe
chewith hard mete/the whiche the childe maye
not chewe/and drawyth it in to her body whe
that mete is turned in to mylke to norysshing
of the childe/ So crist that in holy writte
is clepid oure moder for the gretenesse of his
tender loue that he hathe to vs/ He chewed
for vs biter paynes/ harde wordes/reprefes/
and sclaũdres/with bitternesse of his passion
that suffred for vs to norisshe vs/ and stre-
neth vs goostly by ensaple of hym to suffre
tribulacyons and aduersytees of thys world
As wyne that is clensid thowugh a bagge
fulle of spices chaungith his owne sauoure
drawynge to hym the sauoure of the spices/
Soo a may sufferynge tribulacyons
and aduersytees of thys worlde owith to
clensehym by the blessyd body of oure lorde
Jhesu consyderinge the passyon that he suffred
for hym/ And soo it shalle wexe swete and
tollerable ỳ to fore semed full bitter & intolle-
rable. ¶ De duodecia vtilitate tribulacionis:

The xij. prouffite of tribulacion is that tribulacyon is a certeyne token of loue that god hathe towarde hym that it is sente to. Wherof he seyth. ¶ Quos amo arguo et castigo/ Hym that I loue I vnderrynne & chastyse/ And also Salamon seyth Ecclesiastici. Qui diligit filium assiduat ei flagella. He that loueth his sone he scourgeth hym ofte tyme. Wherof seyth seynte Jerome. ¶ Sūmus pater Jhūs ypus filios suos semper sub aliquo flagello vel virga vtinet Et qñ eripiuntur ab vno sub alio capiūtur. Oure souereyne fader Jhū criste kepith euer his children, vnder a scourge or a rodde/ And whan they ben deliuerd of one/ they ben caught vnder a nother/ But oure goode meke fader and lorde sente not all his scourges at ones togedyr/ but one after a nother knowyng oure frelte/ For he wyll that noo may perisshe/ but he wyll all men be saffe/ But euyll men and vnkynde that byleue hym not ne louen hym ȳ wythyn lyuen here withoute scourge of tribulacyon. Whom noo correccyon

of chastysynge maye wythdrawe from her en-
vyses god shall punysshe wyth al hys awdo
es of vengaunce/ For sothely all tourmẽtes
that nolde ben departyd aboute in all the worl
de these shall be gadryd togider and abyde as
in her owne place/ As oure lorde seyde
Deutronomij xxxij. ¶ Congregabo super e-
os mala et sagitas meas cõplebo in eis
I shall gader togyder euyll thynges vppon
euyll men. And I shall spende all myne
awdes of vengaunce among hem. Therfore
thou good soule yf ỹ wylle be beloud of god
wylle thou not putte adaye tribulacions.
For they shewen to the tokens and wytnesse
of the loue of god. But peraventure yf thou
sayste that goddis children taken of hym bo-
the good thynges and euyll thynges. Why
is the takynge of euyll thynges shewynge or
tokenyng of the loue of god more than ỹ takyn
ge of good thynges. To thys maye be answe
ryd that god yeueth many good thynges and
grete to his spirituell frendis and bitter and
greuous to them that he loueth more. But the
blessid fader of heuen loued wythoute compary
soy more his blessid sone oure lorde Jhesu

criſte thanne all the Worlde/and yet he ſende hem
hem many aduerſytees/ pouertees/tribulacyo
ons/aduerſytees/ temptacyons/ and ſorowynges/
lettynges/bryngynges ſorowynges/many Woun
des.g cruelle dethe: but ſelde temporell goodis.
Theſe is the yefte of aduerſitee more ſhewing
tokien of loue of god than the yefte of tem
porell proſperitee/Alſo forthermore oure ſau
de Jheſu criſte goddis ſone that lyued here in
this Worlde as a Wyſe marchaūde choſe good
marchanndyſe/& refuſed ỹ badde/ For Whan
they Wolde haue made hym kynge of Jude/ he
refuſed it/and chaſe rather to flee in to deſerte
And Whan they ſoughte hym to tourmente
hym/and to ſlee hym/he fledde not.But he chas
ſe rather for to dye and ſeyde. ¶ Ego ſum
I am he/Whom ye ſeke Theſe yf criſte Was
Wyſeſte in chefynge/the Wyſeſte chaſe aduerſi
tees/they ben moche ſoles that diſpiſen tribula
cyon and aduerſytees/and cheſen Worldely proſ
perytees that may not delyuer hem in tyme co
mynge from the hondes of her enmyes ỹ cau:
ſeth fendes/ Suffre theſe pacyently Wyth criſ
te here tribulacyons/that thou maye taſte af:
terWarde the crowne of lyfe in the Blyſſe of he:

tien/ For ſothely otherwyſe thou mayſte not
come to the blyſſe/ For the apoſtle ſayth.

¶ Per multas tribulacyones oportet nos
intrare in regnum celorum.

It behoueth vs as by many tribulacyons to
entre in to ỹ kyngdom of heuen/ He bringe all
vs. ỹ ſuffryd dethe/ oure lorde Jheſus Amen.

¶ Thus endeth this treatyſe ſhewynge the
vij. proffites of tribulacyon. . . .

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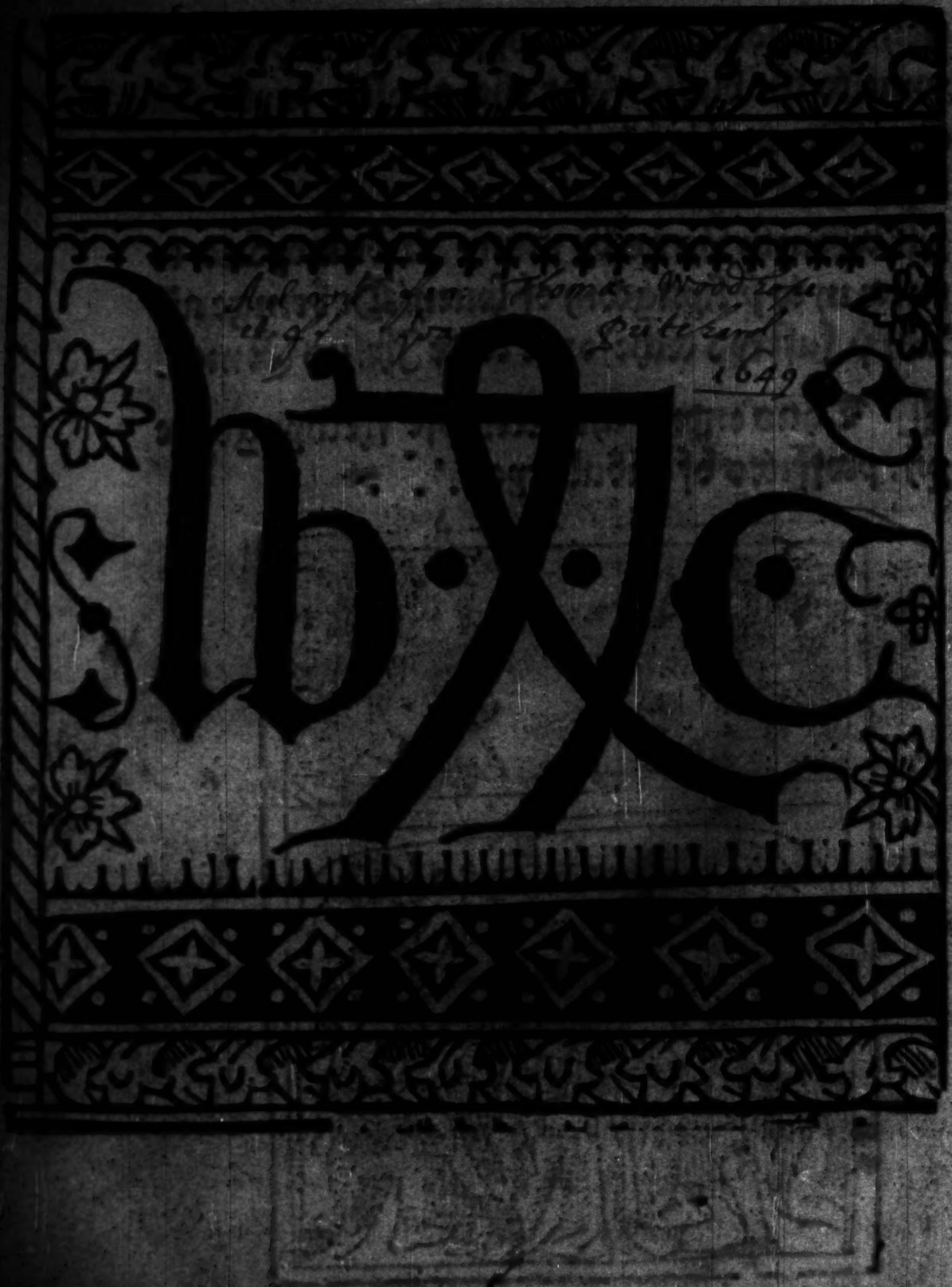

¶ Here folowyth a compendious abstracte translate out of the holy rule of Saynte Benet for men and wymmen of the habyte therof the whiche vnderstonde lytyll la tyn or none / to ꝑ entet ꝑ they maye ofter rede / epetute the hole volvoll and the better kepe it than it is / accordyng to the abyte & their stryte profession / so that the welle of their sowlys and better emsaple of that holy relygyon maye be the sooner had and knowen.

¶ Or she ꝑ is to be made hede or souereyn in a monestary / in whom all the hole congregacõn in one accorde after god consenteth / or els that the more parte therof and sadder wyth god cõseyll chesith.

¶ Than soo euer ony taketh by true electyon the name and dygnytee of an hede or souereyn in relygyon / they oughte to shewe in their dedys to their disciples two doctrynes / that is to sey that all suche good dedys and holy that they teche / ꝑ they first shewe hem by their owne dedys rather than by theyr wordys / And al thynges that they teche their